

# Bardo

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In some schools of [Buddhism](#), *bardo* ([Tibetan](#) བར་དོ། Wylie: *bar do*) or *antarabhāva* ([Sanskrit](#)) is an intermediate, transitional, or liminal state between death and [rebirth](#). It is a concept which arose soon after the Buddha's passing, with a number of earlier Buddhist groups accepting the existence of such an intermediate state, while other schools rejected it. In [Tibetan Buddhism](#), *bardo* is the central theme of the *Bardo Thodol* (literally *Liberation Through Hearing During the Intermediate State*), the *Tibetan Book of the Dead*.

Used loosely, "bardo" is the state of existence intermediate between two lives on earth. According to [Tibetan](#) tradition, after death and before one's next birth, when one's consciousness is not connected with a physical body, one experiences a variety of phenomena. These usually follow a particular sequence of degeneration from, just after death, the clearest experiences of reality of which one is [spiritually](#) capable, and then proceeding to terrifying hallucinations that arise from the impulses of one's previous unskillful actions. For the prepared and appropriately trained individuals, the bardo offers a state of great opportunity for liberation, since transcendental insight may arise with the direct experience of reality; for others, it can become a place of danger as the [karmically](#) created hallucinations can impel one into a less than desirable [rebirth](#).<sup>[*citation needed*]</sup>

Metaphorically, *bardo* can describe times when our usual way of life becomes suspended, as, for example, during a period of illness or during a meditation [retreat](#). Such times can prove fruitful for spiritual progress because external constraints diminish. However, they can also present challenges because our less skillful impulses may come to the foreground, just as in the *sidpa bardo*.<sup>[*citation needed*]</sup> The concept of *antarabhāva*, an intervening state between death and rebirth, was brought into Buddhism from the Vedic-Upanishadic philosophical tradition which later developed into Hinduism.<sup>[1][2]]</sup>

□

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## Intermediate state in Indian Buddhism

From the records of early Buddhist schools, it appears that at least six different groups accepted the notion of an intermediate existence (*antarabhāva*), namely, the [Sarvāstivāda](#), [Darstāntika](#),

[Vātsīputrīyas](#), [Sammitīya](#), [Pūrvaśaila](#) and late [Mahīśāsaka](#). The first four of these are closely related schools. Opposing them were the [Mahāsāṃghika](#), early [Mahīśāsaka](#), [Theravāda](#), [Vibhajyavāda](#) and the [Śāriputra Abhidharma](#) (possibly [Dharmagupta](#)) (Bareau 1955: 291).

Some of the earliest references we have to the “intermediate existence” are to be found in the Sarvāstivādin text the [Mahāvibhāṣa](#) (阿毘達磨大毘婆沙論). For instance, the Mahāvibhāṣa indicates a “basic existence” (本有), an “intermediate existence” (中有), a “birth existence” (生有) and “death existence” (死有) (CBETA, T27, no. 1545, p. 959, etc.). Bareau (1955: 143) provides the arguments of the Sarvāstivāda as follows:

The intermediate being who makes the passage in this way from one existence to the next is formed, like every living being, of the five aggregates (skandha). His existence is demonstrated by the fact that it cannot have any discontinuity in time and space between the place and moment of death and those of rebirth, and therefore it must be that the two existences belonging to the same series are linked in time and space by an intermediate stage. The intermediate being is the [Gandharva](#), the presence of which is as necessary at conception as the fecundity and union of the parents. Furthermore, the Antarāparinirvāyin is an Anāgamin who obtains parinirvāṇa during the intermediary existence. As for the heinous criminal guilty of one of the five crimes without interval (ānantarya), he passes in quite the same way by an intermediate existence at the end of which he is reborn necessarily in hell.

Deriving from a later period of the same school, though with some differences, [Vasubandhu](#)’s [Abhidharmakośa](#) explains (English trs. p. 383ff):

What is an intermediate being, and an intermediate existence? Intermediate existence, which inserts itself between existence at death and existence at birth, not having arrived at the location where it should go, cannot be said to be born. Between death—that is, the five skandhas of the moment of death—and arising—that is, the five skandhas of the moment of rebirth—there is found an existence—a “body” of five skandhas—that goes to the place of rebirth. This existence between two realms of rebirth (gatī) is called intermediate existence.

He cites a number of texts and examples to defend the notion against other schools which reject it and claim that death in one life is immediately followed by rebirth in the next, without any intermediate state in between the two. Both the Mahāvibhāṣa and the Abhidharmakośa have the notion of the intermediate state lasting “seven times seven days” (i.e. 49 days) at most. This is one view, though, and there were also others.

Similar arguments were also used in [Harivarman](#)’s \*Satyasiddhi Śāstra, a quasi-[Mahāyāna](#) text, and the Upadeśa commentary on the Prajñāpāramitā Sūtras, both of which have strong influence from the Sarvāstivāda school. Both of these texts had powerful influence in Chinese Buddhism, which also accepts this idea as a rule.

The Saddharma-smṛty-upasthāna Sūtra (正法念處經) classifies 17 intermediate states with different experiences.<sup>[3]</sup>

## Six bardos in Tibetan Buddhism

Fremantle (2001) states that there are six traditional bardo states known as the Six Bardos: the Bardo of This Life (p. 55); the Bardo of Meditation (p. 58); the Bardo of Dream (p. 62); the Bardo of Dying (p. 64); the Bardo of Dharmata (p. 65); and the Bardo of Existence (p. 66).

Shugchang, *et al.* (2000: p. 5) discuss the [Zhitro](#) (Tibetan: Zhi-khro) teachings which subsume the [Bardo Thodol](#) and mention [Karma Lingpa](#), [terma](#) and [Padmasambhava](#) and list the Six Bardo: “The first bardo begins when we take birth and endures as long as we live. The second is the bardo of dreams. The third is the bardo of concentration or meditation. The fourth occurs at the moment of death. The fifth is known as the bardo of the luminosity of the true nature. The sixth is called the bardo of transmigration or karmic becoming.”<sup>[4]</sup>

1. **Kyenay bardo** (*skye gnas bar do*): is the first bardo of birth and life. This bardo commences from conception until the last breath, when the [mindstream](#) withdraws from the body.
2. **Milam bardo** (*rmi lam bar do*): is the second bardo of the dream state. The Milam Bardo is a subset of the first Bardo. [Dream Yoga](#) develops practices to integrate the dream state into Buddhist [sadhana](#).
3. **Samten bardo** (*bsam gtan bar do*) is the third bardo of [meditation](#). This bardo is generally only experienced by meditators, though individuals may have spontaneous experience of it. Samten Bardo is a subset of the Shinay Bardo.
4. **Chikhai bardo** (*'chi kha'i bar do*): is the fourth bardo of the moment of death. According to tradition, this bardo is held to commence when the outer and inner signs presage that the onset

of death is nigh, and continues through the dissolution or transmutation of the [Mahabhuta](#) until the external and internal breath has completed.

5. **Chönyi bardo** (*chos nyid bar do*): is the fifth bardo of the luminosity of the true nature which commences after the final 'inner breath' (Sanskrit: *prana*, *vayu*; Tibetan: *rlung*). It is within this Bardo that visions and auditory phenomena occur. In the Dzogchen teachings, these are known as the spontaneously manifesting [Thödgal](#) (Tibetan: *thod-rgyal*) visions. Concomitant to these visions, there is a welling of profound peace and pristine awareness. Sentient beings who have not practiced during their lived experience and/or who do not recognize the clear light (Tibetan: *od gsal*) at the moment of death are usually deluded throughout the fifth bardo of luminosity.
6. **Sidpa bardo** (*srid pa bar do*): is the sixth bardo of becoming or transmigration. This bardo endures until the inner-breath commences in the new transmigrating form determined by the "karmic seeds" within the [storehouse consciousness](#).

## Exegesis

Fremantle (2001: p. 53–54) charts the development of the bardo concept through the [Himalayan](#) tradition:

Originally bardo referred only to the period between one life and the next, and this is still its normal meaning when it is mentioned without any qualification. There was considerable dispute over this theory during the early centuries of Buddhism, with one side arguing that rebirth (or conception) follows immediately after death, and the other saying that there must be an interval between the two. With the rise of mahayana, belief in a transitional period prevailed. Later Buddhism expanded the whole concept to distinguish six or more similar states, covering the whole cycle of life, death, and rebirth. But it can also be interpreted as any transitional experience, any state that lies between two other states. Its original meaning, the experience of being between death and rebirth, is the prototype of the bardo experience, while the six traditional bardos show how the essential qualities of that experience are also present in other transitional periods. By refining even further the understanding of the essence of bardo, it can then be applied to every moment of existence. The present moment, the now, is a continual bardo, always suspended between the past and the future.

However, as shown above, Fremantle's idea that it was originally only "between one life and next" was not how it was understood by the Sarvāstivāda school at the outset. Also, the idea that the ascendancy of this idea was due to the Mahāyāna is unfounded, and it is much more likely that it was due to the Sarvāstivāda influence, several centuries before the Mahāyāna had any real influence.

## See also

- [Barzakh](#)
- [Desire realm](#)
- [Dzogchen: Reality vs dreams](#)
- [Intermediate state](#), a somewhat related concept in [Christianity](#)
- [Six Yogas of Naropa](#)
- [Limbo](#)
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- [Lincoln in the Bardo](#), a 2017 novel by George Saunders
- [Bardo Thodol](#)

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  - John Bowker, *The Concise Oxford Dictionary of World Religions*, s.v. [\[1\]](#)
  - • Bryan Jaré Cuevas, "Predecessors and Prototypes: Towards a Conceptual History of the Buddhist Antarābhava", *Numen* **43**:3:263-302 (September 1996) [JSTOR 3270367](#)
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4. • Shugchang, Padma (editor); Sherab, Khenchen Palden & Dongyal, Khenpo Tse Wang (2000). *A Modern Commentary on Karma Lingpa's Zhi-Khro: teachings on the peaceful and wrathful deities*. Padma Gochen Ling. Source: [\[2\]](#) (accessed: December 27, 2007)

## Further reading



Look up [bardo](#) in Wiktionary, the free dictionary.

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# Bardo Thodol

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[Manuscript](#) of the *Bardo Thodol*.

Bardo Thodol

[Tibetan name](#)

[Tibetan](#) བར་དོ་ཐོས་གྲོལ

## Transcriptions

[Wylie](#) bar do thos grol

[THL](#) Bardo Tödröl

[Lhasa IPA](#) [p̚àrdo t̚ó̯d̚ø̯l]

ⓘ

This article contains [Tibetan script](#). Without proper [rendering support](#), you may see very small fonts, misplaced vowels or missing conjuncts instead of [Tibetan characters](#).

Part of *a series on*

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The ***Bardo Thodol*** (**Tibetan**: བར་དོ་ཐོས་གྲོལ།, **Wylie**: *bar do thos grol*, "Liberation Through Hearing During the Intermediate State") is a text from a larger corpus of teachings, the *Profound Dharma of Self-Liberation through the Intention of the Peaceful and Wrathful Ones*,<sup>[1][note 1]</sup> revealed by [Karma Lingpa](#) (1326–1386). It is the best-known work of [Nyingma](#) literature,<sup>[3]</sup> and is known in the West as the ***Tibetan Book of the Dead***.

The Tibetan text describes, and is intended to guide one through, the experiences that the consciousness has after death, in the [bardo](#), the interval between death and the next [rebirth](#). The text



also includes chapters on the [signs of death](#) and rituals to undertake when death is closing in or has taken place.

□

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## Etymology

*Bar do thos grol* ([Tibetan](#): བར་དོ་ཐོས་གྲོལ, [Wylie](#): *bar do thos grol*) translates as:

- *bar do*: "[intermediate state](#)", "transitional state", "in-between state", "[liminal state](#)" (which is synonymous with the [Sanskrit](#) *antarabhāva*). Valdez: "Used loosely, the term "bardo" refers to the state of existence intermediate between two lives on earth."<sup>[4]</sup> Valdez: "[The] concept arose soon after the Buddha's passing, with a number of earlier Buddhist groups accepting the existence of such an intermediate state, while other schools rejected it."<sup>[4]</sup>
- *thos grol*: "liberation", which is synonymous with the Sanskrit word *bodhi*, "awakening", "understanding", "enlightenment", and synonymous with the term *nirvana*, "blowing out", "extinction", "the extinction of illusion".<sup>[5]</sup>

## Original text

### Origins and dating



Centuries old [Zhi-Khro mandala](#), a part of the Bardo Thodol's collection, a text known in the West as The Tibetan Book of the Dead, which comprises part of a group of bardo teachings held in the [Nyingma](#) (Tibetan tradition) originated with [guru Padmasambhava](#) in the [8th Century](#).

According to Tibetan tradition, the *Liberation Through Hearing During the Intermediate State* was composed in the 8th century by [Padmasambhava](#), written down by his primary student, [Yeshe Tsogyal](#),

buried in the Gampo hills in central Tibet and subsequently discovered by a [Tibetan tertön](#), [Karma Lingpa](#), in the 14th century.<sup>[6][7][8]</sup>

### ***bar do thos grol***

The Tibetan title is *bar do thos grol*,<sup>[9]</sup> *Liberation Through Hearing During the Intermediate State*.<sup>[1]</sup> It consists of two comparatively long texts:<sup>[1]</sup>

- "Great Liberation through Hearing: The Supplication of the Bardo of Dharmata" (*chos nyid bar do'i gsol 'debs thos grol chen mo*), the bardo of dharmata (including the bardo of dying);
- "Great Liberation through Hearing: The Supplication Pointing Out the Bardo of Existence" (*strid pa'i bar do ngo sprod gsol 'debs thos grol chen mo*), the bardo of existence.

Within the texts themselves, the two combined are referred to as *Liberation through Hearing in the Bardo*, *Great Liberation through Hearing*, or just *Liberation through Hearing*.<sup>[note 2]</sup>

### ***kar-gling zhi-khro***

It is part of a larger terma cycle, *Profound Dharma of Self-Liberation through the Intention of the Peaceful and Wrathful Ones*,<sup>[1]</sup> (*zab-chos zhi khro dgongs pa rang grol*, also known as *kar-gling zhi-khro*,<sup>[2]</sup> popularly known as "Karma Lingpa's Peaceful and Wrathful Ones."<sup>[1]</sup>

The *Profound Dharma of Self-Liberation* is known in several versions, containing varying numbers of sections and subsections, and arranged in different orders, ranging from around ten to thirty-eight titles.<sup>[1]</sup> The individual texts cover a wide range of subjects, including meditation instructions, visualizations of deities, liturgies and prayers, lists of mantras, descriptions of the signs of death, indications of future rebirth, and texts such as the *bar do thos grol* that are concerned with the bardo-state.<sup>[1]</sup>

### **Three bardos**

Main article: [Bardo](#)

The *Bardo Thodol* differentiates the intermediate state between lives into three bardos:

1. The *chikhai bardo* or "bardo of the moment of death", which features the experience of the "[clear light of reality](#)", or at least the nearest approximation of which one is spiritually capable;
2. The *chonyid bardo* or "bardo of the experiencing of reality", which features the experience of [visions](#) of various [Buddha](#) forms, or the nearest approximations of which one is capable;
3. The *sidpa bardo* or "bardo of rebirth", which features karmically impelled hallucinations which eventually result in rebirth, typically [yab-yum](#) imagery of men and women passionately entwined.

The *Liberation Through Hearing During the Intermediate State* also mentions three other bardos:<sup>[note 3]</sup>

1. "Life", or ordinary waking consciousness;
2. "Dhyana" (meditation);
3. "Dream", the dream state during normal sleep.

Together these "six bardos" form a classification of [states of consciousness](#) into six broad types. Any state of consciousness can form a type of "intermediate state", intermediate between other states of consciousness. Indeed, one can consider any momentary state of consciousness a bardo, since it lies between our past and future existences; it provides us with the opportunity to experience reality, which is always present but obscured by the projections and confusions that are due to our previous unskillful actions.

## **English translations**

**Evans-Wentz's *The Tibetan Book of the Dead***



[Tibetan Thangka](#) of Bardo. Vision of Serene [Deities](#), 19th Century, [Giomet Museum](#)

The *bar do thos grol* is known in the west as *The Tibetan Book of the Dead*, a title popularized by [Walter Evans-Wentz](#)'s edition,<sup>[9][10]</sup> but as such virtually unknown in Tibet.<sup>[11][1]</sup> *The Tibetan Book of the Dead* was first published in 1927 by [Oxford University Press](#). Dr. Walter Y. Evans-Wentz chose this title because of the parallels he found with the [Egyptian Book of the Dead](#).<sup>[12]</sup>

According to John Myrdhin Reynolds, Evans-Wentz's edition of the *Tibetan Book of the Dead* introduced a number of misunderstandings about [Dzogchen](#).<sup>[13]</sup> In fact, Evans-Wentz' collected seven texts about visualization of the after-death experiences and he introduced this work collection as "The Tibetan Book of Death." Evans-Wentz was well acquainted with Theosophy and used this framework to interpret the translation of *The Tibetan Book of the Dead*, which was largely provided by two Tibetan lamas who spoke English, Lama Sumdhon Paul and Lama Lobzang Mingnur Dorje.<sup>[14]</sup> Evans-Wentz was not familiar with Tibetan Buddhism,<sup>[13]</sup> and his view of Tibetan Buddhism was "fundamentally neither Tibetan nor Buddhist, but Theosophical and Vedantist."<sup>[15]</sup> He introduced a terminology into the translation which was largely derived from Hinduism, as well as from his [Theosophical beliefs](#).<sup>[13]</sup> Contrary to the general belief spread in the West by Evans-Wentz, in Tibetan Buddhist practice the Tibetan Book of Dead is not read to the people who are passing away, but it is rather used during life by those who want to learn to visualize what will come after death.<sup>[16]</sup>

C. G. Jung's psychological commentary first appeared in an English translation by R. F. C. Hull in the third revised and expanded Evans-Wentz edition of *The Tibetan Book of the Dead*.<sup>[17]</sup> The commentary also appears in the *Collected Works*.<sup>[18]</sup> Jung applied his extensive knowledge of eastern religion to craft a commentary specifically aimed at a western audience unfamiliar with eastern religious tradition in general and Tibetan Buddhism specifically.<sup>[19]</sup> He does not attempt to directly correlate the content of the Bardo Thodol with rituals or dogma found in occidental religion, but rather highlights karmic phenomena described on the Bardo plane and shows how they parallel unconscious contents (both personal and collective) encountered in the west, particularly in the context of analytical psychology. Jung's comments should be taken strictly within the realm of psychology, and not that of theology or metaphysics. Indeed, he warns repeatedly of the dangers for western man in the wholesale adoption of eastern religious traditions such as yoga.<sup>[20]</sup>

### Other translations and summaries

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- [Fremantle, Francesca](#) & [Chögyam Trungpa](#) (1975) *The Tibetan Book of the Dead: The Great Liberation through Hearing in the Bardo* by [Guru Rinpoche](#) according to [Karma Lingpa](#). Boulder: Shambhala [ISBN 0-394-73064-X](#), [ISBN 1-59030-059-9](#) (reissued 2003)
- [Thurman, Robert](#) (trans.) (1994) *The Tibetan Book of the Dead, as popularly known in the West; known in Tibet as "The Great Book of Natural Liberation Through Understanding in the Between"*; composed by [Padma Sambhava](#); discovered by Karma Lingpa; foreword by the [Dalai Lama](#) London: Harper Collins [ISBN 1-85538-412-4](#)



- Coleman, Graham, with Thupten Jinpa (eds.) (2005) *The Tibetan Book of the Dead* [English title]: *The Great Liberation by Hearing in the Intermediate States* [Tibetan title]; composed by [Padma Sambhava](#): revealed by [Karma Lingpa](#); translated by Gyurme Dorje. London: Penguin Books [ISBN 978-0-14-045529-8](#) (the first complete translation). Also: New York: Viking Penguin, NY, 2006. [ISBN 0-670-85886-2](#) (hc); [ISBN 978-0-14-310494-0](#) (pbk)
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## Popular influence

### *The Psychedelic Experience*

See also: [Ego death](#)

*The Psychedelic Experience*, published in 1964, is a guide for [LSD-trips](#), written by [Timothy Leary](#), [Ralph Metzner](#) and [Richard Alpert](#), loosely based on Evan-Wentz's translation of the *Tibetan Book of the Dead*.<sup>[21][22]</sup> [Aldous Huxley](#) introduced the *Tibetan Book of the Dead* to Timothy Leary.<sup>[22]</sup>

According to Leary, Metzner and Alpert, the *Tibetan Book of the Dead* is

... a key to the innermost recesses of the human mind, and a guide for initiates, and for those who are seeking the spiritual path of liberation.<sup>[23]</sup>

They construed the effect of LSD as a "stripping away" of ego-defenses, finding parallels between the stages of death and rebirth in the *Tibetan Book of the Dead*, and the stages of psychological "death" and "rebirth" which Leary had identified during his research.<sup>[24]</sup> According to Leary, Metzner and Albert it is....

... one of the oldest and most universal practices for the initiate to go through the experience of death before he can be spiritually reborn. Symbolically he must die to his past, and to his old ego, before he can take his place in the new spiritual life into which he has been initiated.<sup>[25]</sup>

### Musical and cinematic works

- Finnish composer Erik Bergman composed a work titled Bardo Thödol in 1974 for a speaker, mezzo-soprano, baritone, mixed choir and orchestra; the text was based on a German translation of the Book of the Dead<sup>[26]</sup>
- "When I Was Done Dying", by American musician and composer Dan Deacon, is strongly inspired by the Bardo Thodol. The narrator's "story" begins at the very moment of his death, through multiple incarnations (a plant, a crab and, at the end, a human). The song. featured in an [adult swim] Off Air segment.
- The late 1960s band [The Third Bardo](#) took their name from the western title of this text.
- 1985 2-part documentary filmed in Ladakh and the States, first part entitled "The Tibetan Book of the Dead: A Way of Life"; the second part "The Tibetan Book of the Dead: The Great Liberation" was a co-production between NHK (Japan), Mistral (France) and FBC (Canada). Narration in the English version is by [Leonard Cohen](#). See links below.
- Screenwriter and film producer [Bruce Joel Rubin](#), who once lived in a Tibetan Buddhist monastery, considered his film *Jacob's Ladder* a modern interpretation of the *Bardo Thodol*.<sup>[27][28]</sup>
- In 2007, [The History Channel](#) released a [documentary film](#), *Tibetan Book of the Dead*.<sup>[web 1][note 4]</sup>
- Country musician [Sturgill Simpson](#)'s song "Just Let Go" from his 2014 album [Metamodern Sounds in Country Music](#) is about ego death and the transition between living and dying, and being reborn.<sup>[clarification needed]</sup>
- In 1994, the Modern Rock band Live had a second album, *Throwing Copper*. On which, track 9, a song titled "T.B.D." (4:28) stands for *Tibetan Book of the Dead*.<sup>[web 2]</sup>
- In 1996, [Delerium Records](#) released the *Liberation Thru' Hearing* [CD](#) which contains spoken/chanted readings from the Bardo Thodol set to music.<sup>[web 3]</sup>
- *Enter the Void*, a 2009 French film written and directed by [Gaspar Noé](#), is loosely based on the *Tibetan Book of the Dead*.<sup>[web 4]</sup>
- *The Beatles* song [Tomorrow Never Knows](#) contains lyrics inspired by The Tibetan Book of the Dead.<sup>[29]</sup>
- Electronic group [Demdike Stare](#) released an album in 2010, *Liberation Through Hearing*, featuring a track titled "Bardo Thodol".

## See also

- [Ego death](#)
- [Six realms](#)

- [Reality in Buddhism](#)
- [Bardo](#)

## Notes

1.
  - *zab-chos zhi khro dgongs pa rang grol*, also known as *kar-gling zhi-khro*<sup>[2]</sup>
  - • In Tibetan, *bar do thos grol*, *thos grol chen mo*, and *thos grol*
  - • See also [Trikaya](#), [Kosha](#) and [Three Bodies Doctrine \(Vedanta\)](#)
  - 4. • "The *Tibetan book of the Dead* is an important document that has stood the test of time and attempts to provide answers to one of mankind's greatest questions: What happens when we die? Interviews with Tibetan Lamas, American scholars, and practicing Buddhists bring this powerful and mysterious text to life. State-of-the-art computer generated graphics will recreabinte this mysterious and exotic world. Follow the dramatized journey of a soul from death...to re-birth. In Tibet, the "art of dying" is nothing less than the art of living."<sup>[web 1]</sup>

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## Further reading

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- [Cuevas, Bryan J.](#) (2003) *The Hidden History of the Tibetan Book of the Dead*. New York: Oxford University Press.
- Fremantle, Francesca (2001). *Luminous Emptiness: understanding the Tibetan Book of the dead*. Boston, MA: Shambhala Publications [ISBN 1-57062-450-X](#)
- [Griffin, Mark](#) (2008) *The Bardo Thodol – A Golden Opportunity*. Los Angeles: HardLight Publishing. [ISBN 978-0975902028](#)
- [Lati Rinpoche](#) & [Hopkins, Jeffrey](#) (1985) *Death, Intermediate State and Rebirth*, Ithaca: Snow Lion
- Venerable Lama Lodo (1987) *Bardo Teachings: The Way of Death and Rebirth* Ithaca, NY: Snow Lion Publications [ISBN 0937938602](#)
- [Mullin, Glenn H.](#) (1986) *Death and Dying: the Tibetan Tradition* Penguin-Arkana [ISBN 0-14-019013-9](#)

- Sögyal Rinpoche, with Gaffney, Patrick & Harvey, Andrew (eds.) (1992) [\*The Tibetan Book of Living and Dying\*](#). San Francisco: Harper [ISBN 0-06-250793-1](#)

## External links

- [History article](#)
- [Bardo Thodol – The Tibetan Book of the Dead – Public Domain PDF ebook](#)
- [The Tibetan Book of the Dead: A Way of Life](#) – First part of a documentary filmed in Ladakh by NHK, Mistral and CFB
- [The Tibetan Book of the Dead: The Great Liberation](#) – Second part of a documentary filmed in Ladakh by NHK, Mistral and CFB
- ["The Life, Death and Rebirth of The Tibetan Book of the Dead"](#), Donald S. Lopez Jr., *Berfrois*, 13 April 2011

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- [Mahayana sutras](#)
- [Pāli Canon](#)
- [Chinese Buddhist canon](#)
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